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MODAL

FOR THE

French King:

OR THE

MEMORABLE ACTS

OF

Henry the Eighth;

EXTIRPATING

P O P E R Y

AND INTRODUCING

The Protestane Religion.

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*Collected out of the most Authentick Records of the most memorable things, referring to the Reformation, For publick Good.*

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L O N D O N,

Printed for R. Baldwin, 1682.

M O D A L

FOR THE

French King:

OR THE

MEMORABLE ACTS

OF

Henry the Eighth;

EXTRACTING

P O P E R Y

AND INTRODUCING

The Protestant Religion.

By Thomas Hooker, Minister of the Church of the Holy Trinity in London.

L O N D O N

Printed by J. B. for W. B. 1633.

King *Henry VIII.* his Proclamation for the  
Abolishing the Usurped Power of the  
Pope ; as it is recorded in *Fox* his Book of  
Martyrs, *Fol. 335. Vol. 2.*

**T**Husly and well-beloved, we greet you well. And whereas not onely upon good, and just, and vertuous grounds and respects, edified upon the Lawes of holy Scripture, by due consultation, deliberation, advisement, and consent, as well of all other our Nobles and Commons Temporal, as also Spiritual, assembled in our high Court of Parliament, and by Authority of the same, we have by good and wholsom Lawes and Statutes made for this purpose, extirped, abolished, separated, and secluded out of this our Realm, the Abuses of the Bishop of Rome, his Authority and Jurisdiction of long time usurped, as well upon us and our Realm, as upon all other Kings and Princes and their Realms, (like as they themselves have confessed and affirmed,) but also for as much as our said Nobles and Commons, both Spiritual and Temporal, assembled in our high Court of Parliament, have upon good, lawful, and vertuous grounds, and for the publick weal of this our Realm, by one whole Assent granted, annexed, knit and united to the Crown Imperial of the same, the Title, Dignity, and Style of Supreme Head or Governour in earth, immediately under God, of the Church of England, as we be and undoubtedly have hitherto been. Which Title and Style both the Bishops and Clergy of this our Realm have not onely in Convocation assembled, consented, recognized, and approb'd lawfully and justly to appertain unto us, but also by Word, Oath, Profession, and Writing under their Signs and Seals, have confessed, ratified, corroborated, and confirmed the same, utterly renouncing all other Oaths and Obedience to any other forein Potentates, and all forein Jurisdicions and Powers, as well of the said Bishop of Rome, as of all other whatsoever they be, as by their said Professions and Writings corroborated with the Subscription of their Names, and Appension of their Seals more plainly appeareth. We let you to wit, that calling to our remembrance the Power, Charge, and Commission given unto us of Almighty God, and upon a vehement love and affection toward our loving and faithfull Subjects, perceiving right well

The Kings  
Proclamation  
against the  
Pope.

The Style of  
Supreme Head  
annexed to  
the Crown of  
England.



well what great rest, quietness, and tranquillity of Conscience, and manifold other commodities might insurge and arise unto them, if that the said Bishops and other of the Clergy of this our Realm should set forth, declare, and preach to them the true and sincere Word of God, and without all manner colour, dissimulation, and hypocrisie, manifest and publish the great and innumerable Enormities and Abuses which the said Bishop of Rome, as well in the Title and Style, as also in Authority and Jurisdiction, of long time unlawfully and unjustly hath usurped upon us and our Progenitors, and also other Christian Princes; have therefore addrested our Letters unto the Bishop of the Diocese, earnestly charging and commanding him in the same, that not onely he in his own proper person shall declare, teach, and preach unto the People, forthwith upon the receipt of our said Letters unto him directed, every Sunday and other high feasts through the year, the true, mere, and sincere Word of God; and that the same Title, Style, and Jurisdiction of Supreme Head appertaineth onely to our Crown and Dignity Royal. Likewise as the said Bishop, and all other the Bishops of our Realm, have by Oath affirmed, and confirmed by Subscription of their Names, and setting to their Seals, but also give warning, monition, and charge, to all manner Abbats, Priors, Priors, Archdeacons, Probsts, Parsons, Vicars, Curats, and all other Ecclesiastical Persons within his said Diocese, as well to teach, preach, publish, and declare, in all manner Churches our aforesaid just Title, Style, and Jurisdiction, every Sunday and high feast through the year, and further to monish and command all other Schoolmasters within his said Diocese, to instruct and teach the same unto the Children committed unto them; as also to cause all manner Prayers, Orisons, Rubrics, Canons of Mass-books, and all other Books in the Churches, wherein the said Bishop of Rome is named, or his presumptuous and proud Pomey and Authority preferred, utterly to be abolished, eradicate, and razed out, and his Name and Memory to be never more (except to his continually and reproach) remembered, but perpetually suppressed and obscured. And finally, to desist and leave out all such Articles as be in the general Sentence, which is usually accustomed to be read, four times in the year, and do tend to the glory and advancement of the Bishop of Rome, his Name, Title, and Jurisdiction.

Whereupon we exhorting and reputing you to be of such singular and vehement zeal and affection toward the glory of Almighty God, and of so faithful, loving, and obedient heart towards us, as you will not onely do and accomplish  
which

The Popes  
Name and  
Memory abo-  
lished.



with all power, wisdom, diligence, and labour, whatſceber ſhould or might be to the preferment and ſetting forward of Gods Word, but alſo praſiſe, ſtudy, and endeavour your ſelf, with all your policy, wit, power, and good will, to am-  
 plifie, defend, and maintain all ſuch Interſt, Right, Title, Style, Jurisdiction, and Authority, as is in any wiſe ap-  
 pertaining unto us, our Dignity, and Prerogative, and Crown Imperial of this our Realm; have thought good and expedient not onely to ſignifie unto you by theſe our Letters the particularities of the Charge, Donation, and Commandment given by us unto the ſaid Biſhop, as be-  
 fore is ſpecified, but alſo to require and ſtraitly charge and command you, upon pain of your Allegiance, and as you ſhall avoid our high Indignation and Diſplea-  
 ſure at your utmoſt peril, laying apart all vain affecti-  
 ons, reſpects, or other carnal conſiderations, and ſetting onely before your eyes the mirror of truth, the glory of God, the dignity of your Sovereign Lord and King, and the great concord and unity, and inestimable pro-  
 fit and utility, that ſhall by the due execution of the premisses enſue to your ſelf, and all other faithſul and lo-  
 ving Subjects, ye make or cauſe to be made diligent ſearch and wait, and eſpecially in every place of your Shirewicks, whether the ſaid Biſhop do truly and ſyn-  
 cerely, and without all manner cloke, colour, or diſſimu-  
 lation, execute, and accompliſh our will and command-  
 ment, as is aforeſaid. And in caſe ye ſhall hear, perceive, and approbably underſtand and know, that the ſaid Bi-  
 ſhop, or any other Eccleſiaſtical perſon within his Dio-  
 ceſe, do omit and leave undone any part or parcel of the premisses, or elſe in the execution and ſetting forth of the ſame, do coldly and feignedly uſe any manner ſinifter addition, wrong interpretation, or painted colour; then we ſtraitly charge and command you, that forthwith upon any ſuch default, negligence, or diſſimulation of the ſaid Biſhop, or any other Eccleſiaſtical perſon of his Dioceſe, contrary to the true tenour, meaning, and effect of the ſaid Charge by us to him appointed aforeſaid, ye do make in-  
 delayedly, and with all ſped and diligence, declaration, and advertiſement, to us and our Council, of the ſaid de-  
 fault, and of the behaviour, manner, and faſhion of the ſame.

And ſo much as we upon ſingular truſt and aſſured confidence which we have in you, and for the ſpecial love and zeal we ſuppoſe and thinke ye bear toward us and the publick and common Wealth, Unity, and Tranquillity of this our Realm, have ſpecially elected and choſen you among ſo many for this purpoſe, and have reputed you  
 ſuch

such men, as unto whose wisdom, discretion, truth, and fidelity, we might commit a matter of such great weight, moment, and importance, as whereupon the Unity and Tranquillity of our Realm doth consist. If ye should contrary to our expectation and trust which we have in you, and against your duty and Allegiance towards us, neglect or omit to do with all your diligence and wisdom, whatsoever shall be in your power, for the due performance of our mind and pleasure to you before declared in this behalf, or halt or stumble at any part or specialty of the same; be ye assured that we like a Prince of Justice will so extremely punish you for the same, that all the world besides shall take by you example and beware, contrary to their Allegiance, to disobey the lawful Commandment of their Sovereign Lord and Prince in such things, as by the faithful execution whereof, ye shall not onely advance the Honour of Almighty God, and set forth the Majesty and Imperial Dignity of your Sovereign Lord, but also bring an inestimable weal, profit, and commodity, unity and tranquillity to all the common State of this our Realm, whereunto both by the Laws of God, Nature, and Man, ye be utterly bound.

Given under our Signet at our Palace of Westminster, the 9. day of June.

Furthermore, that no man shall cabil or surmise this fatal fall and ruine of the Pope to have come rashly upon the Kings own partial affection, or by any sensual temerity of a few, and not by the grave and advised Judgment, Approbation, and Consent, generally and publickly, as well of the Nobles and Commons Temporal, as also upon substantial grounds, and the very strength of truth, by the discussion and consultation of the Spiritual and most Learned Persons in this Realm. It shall be requisite moreover to these premises, to adjoyn the words and testimonies also of the Bishops own oaths and profession made to the King, yielding and rendering unto him onely the Style of Supreme Head next under Christ of the Church of England; all other Service, Subjection, and Obedience to be given to any other foreign potentate, which should be prejudicial to the Kings Highness in this behalf being excluded, and that both frankly and freely of their own voluntary motion, and also upon the faith and fidelity of their Priesthood, as by their own words and handwriting may appear, in form as hereunder followeth.



The Oath of *Stephen Gardener* Bishop of  
Winchester, made to King Henry VIII.

**E**GO Stephanus Wintoniensis Episcopus, pure, sponte, & absolute, in verbo Pontificio, profiteor ac spondeo illustrissimæ vestræ Regiæ Majestati, singulari ac summo Domino meo & Patrono, Henrico Dei gratia Angliæ & Franciæ Regi, Fidei Defensori, Domino Hiberniæ, atque in terris Ecclesiæ Anglicanæ Supremo immediate sub Christo Capiti, quod posthac nulli externo Imperatori, Regi, Principi, aut Prælato, nec Romano Pontifici (quem Papam vocant) fidelitatem & obedientiam, &c.

The Oath of  
*Stephen Gardener*  
to the  
King.

Translated into English thus.

**I** Stephen Bishop of Winchester, do purely of mine own voluntary accord, and absolutely in the word of a Bishop, profess and promise to your Princely Majesty, my singular and chief Lord and Patron, Henry the Eighth, by the grace of God King of England and of France, Defender of the faith, Lord of Ireland, and in earth of the Church of England Supreme Head immediately under Christ; That from this day forward I shall swear, promise, give, or cause to be given, to no forein Potentate, Emperour, King, Prince, or Prelate, nor yet to the Bishop of Rome, whom they call Pope, any Oath or fealty directly or indirectly, either by word or writing; but at all times, and in every case and condition, I shall observe, hold, and maintain, to all effects and intents, the quarrel and cause of your Royal Majesty and your Successors, and to the uttermost of my power shall defend the same against all manner of persons, whomsoever I shall know or suspect to be Adversaries to your Majesty, or to your Successors; and shall give my faith, truth, and obedience, sincerely and with my very heart, onely to your Royal Majesty as to my Supreme Prince. I profess the Papacy of Rome not to be ordained of God by holy Scripture, but constantly do affirm and openly declare, and shall declare it, to be set up onely by Man, and shall cause diligently other men likewise to publish the same. Neither shall I enter any Treaty with any person or persons, either privily or apertly, or shall consent thereto, that the Bishop of Rome shall have or exercise here any Authority or Jurisdiction, or is to be restored to any Jurisdiction hereafter.

*Stephen Gardener*  
abrenounceth the Pope.

furthermore, that the said Bishop of Rome now being, or any that shall succeed him hereafter in the said See, is not to be called Pope, nor Supreme Bishop, or Universal Bishop, nor most holy Lord, but onely ought to be called Bishop of Rome, and fellow Brother, (as the old manner of the most ancient Bishops hath been.) This I shall to my power openly maintain and defend.

And I shall firmly obserbe, and cause to be obserbed of other, to the uttermost of my cunning, wit, and power, all such Laws and Acts of this Realm, how and whatsoever, as have been enacted and established for the extirpation and suppression of the Papacy, and of the Authority and Jurisdiction of the said Bishop of Rome. Neither shall I appeal hereafter to the said Bishop of Rome, nor ever consent to any person that shall appeal to him, neither shall I attempt, prosecute, or follow any Suit in the Court of Rome, for any cause of right or justice to be had, or shall make answer to any Plea or Action, nor shall take upon me the person and office either of the Plaintiff or Defendant in the said Court. And if the said Bishop by his Messenger, or by his Letters, shall make any means or signification unto me, of any matter whatsoever it be, I shall with all speed and diligence make declaration and advertisement thereof, or cause the same to be signified either to your Princely Majesty, or to some of your secret Council, or to your Successors, or any of their privy Council. Neither shall I send or cause to be sent at any time any writing or messenger to the said Bishop or to his Court, without the knowledge or consent of your Majesty or your Successors, willing me to send writing or messenger unto him. Neither shall I procure or give counsel to any person to procure Bulls, Briefs, or Rescripts whatsoever, either for me or for any other, from the said Bishop of Rome or his Court. And if any such shall be procured against my will and knowledge, either in general or in special, or else howsoever they shall be granted unto them, I shall utter and disclose the same, and not consent thereunto, nor use them in any case, and shall cause them to be brought to your Majesty or your Successors.

furthermore, for the confirmation hereof I give my faith and truth by firm promise, and in the faith of a Bishop, that against this my foresaid Profession and Promise made I shall defend my self by no Dispensation, Exception, nor any remedy or counsel of Law or Example, during this my natural life. And if heretofore I have done or made any Profession in prejudice of this my Profession and Promise here made, the same I do revoke at this present, and forever hereafter, and here utterly do renounce by



by these presents. Whereunto I have subscribed and underwritten the name both of my self and of my Bishoprick with my proper hand, and thereto also have put to my Seal, in perpetual and undoubted testimony of the premises.

Given the tenth day of February, Anno 1534, and of our Sovereign Lord King Henry the eighth twenty six.

*Stephanus Wintoniensis.*

### The same Bishop of Winchester's Reasons against the Pope's Supremacy.

**M**oreover the said Gardener in the forenamed Book *De vera Obedientia*, what Constancy he pretendeth, what Arguments he inferreth, how earnestly and pithily he disputeth on the Kings side against the usurped State of the Bishop of Romes Authority, by the words of his Book it may appear; whereof a brief Collection here followeth.

*Steph. Wint. a  
Lutheran in  
his Book De  
vera obedientia.*

**I**n the process of his foresaid Book, he alledging the old distinction of the Papists, wherein they give to the Prince the Regiment of things Temporal, and to the Church of things Spiritual; comparing the one to the greater Light, the other to the lesser Light, he confuteth and derideth the same distinction, declaring the Sword of the Church to extend no further, than to Teaching and Excommunication, and referreth all prebeminence to the Sword of the Prince; alledging for this the second Psalm, And now you Kings be wise, and be learned ye that Judge the earth, &c.

*The Sword of  
the Church  
how far it ex-  
tendeth.*

Also the example of Salomon, who being a King, according to his Fathers appointment ordained the Offices of the Priests in their Ministeries, and Levites in their Order, that they might give thanks and minister before the Priests, after the order of every day, and Porters in their divisions gate by gate.

*2 Par. 18.*

And speaking more of the said Salomon he saith, For so commanded the Man of God; neither did the Priests nor Levites omit any thing of all that he had commanded, &c.

*1 Reg. 12.*

Besides this, he alledgeth also the example of King Ezechias, 2 Paralyp. 28. He alledgeth moreover the example and fact of Justinian, which made Laws touching the Faith, Bishops, Clerks, Hereticks, and such other.

Aaron

1 Aaron (saith he) obeyed Moses, Salomon gave sentence upon  
Abiathar the High Priest.

1 Macch. 10.

1 Macch. 14.

3 Alexander the King (in the first of Macchabees) writeth  
thus to Jonathan, Now have we made thee this day the High  
Priest of thy people, &c. So did Demetrius to Simon.

Matth. 16.

Then coming to the words of Christ spoken to Peter, Mat-  
thew 16. upon which words the Pope pretendeth to build  
all his Authority, to this he answereth, That if Christ by  
those words had limited to Peter any such special state or  
preheminance above all Princes, then were it not true that  
is written, Coepit Jesus docere & facere; forasmuch as the  
words of Christ should then be contrary to his own facts  
and example, who in all his life never usurped either in  
himself any such domination above Princes, he wing him-  
self rather subject unto Princes; nor yet did ever permit to  
his Apostles any such example of ambition to be seen, but  
rather rebuked them for seeking any manner of Majority  
amongst them.

The Kings  
Style and Ti-  
tle approved  
by Steph. Wini.

And where he reasoneth of the Kings Style and Title,  
being called the King of England and of France, Defender  
of the Faith, Lord of Ireland, and Supreme Head in earth  
of the Church of England immediately under Christ, &c.  
thus he addeth his mind and sentence, saying, That he  
seeth no cause in this Title why any man should be offend-  
ed, that the King is called the Head of the Church of Eng-  
land, and of the Realm of England; and addeth  
his reason thereto, saying, If the Prince and King of  
England be the Head of his Kingdom, that is, of all Eng-  
lishmen that be his Subjects, is there any cause why the  
same English Subjects should not be subject to the same  
Head likewise in this respect because they are Christians,  
that is to say, for the title of Godliness, as though that God;  
which is the cause of all Obedience, should now be the cause  
of Rebellion?

And length thus he concludeth with an Exclamation say-  
ing, To say (saith he) that a King is the Head of a King-  
dom, and not of the Church, what absurdity and a foolish  
saying is this?

The King is as  
well the Head  
of the Church  
as of his King-  
dom.

And further adding for example the subjection of the  
Servant and wife. If the Servant (saith he) be subject  
to his Master, or wife to her Husband, being Infidels,  
with their conversion afterward, in name of Christians,  
make them less Subjects than they were before? As Re-  
ligion therefore doth not alter the Authority of the Master  
over the Servant, nor of the Husband over the wife, no  
more (saith he) doth it between the Prince and Sub-  
ject.

NOTA

Paul



Paul, making no exception nor distinction of Subjection, take only of that which belongeth to God, willeth all men to obey their Princes; and what Princes? Chole Princes which bear the sword. And although we are bound by the Scripture to obey our Bishops and Spiritual Pastors of the Church, yet that obedience diminisheth nothing the chief and head Authority that ought to be given to the Prince, no more than the obedience of the Servant to his Master, or of the Wife to her Husband, exempteth them from Subjection due to their Superiour Powers.

And here will he inferreth a principle of the Law, *A Rule of the Law.* Divers Jurisdicions (saith he) proceeding from one person do not marre nor hinder themselves, but rather do confirm and fortifie one another.

Again, whereas the Bishop of Rome under the name of Peter doth appropriate to himself the highest place in the Church, for that he is the Successor of Peter. Thereunto he answereth in one word, but in that one word he answereth enough and to the full; I would (saith he) he were, for so in very deed he might well exceed and pass all Kings and Princes, if not in prehemency of Dignity, yet in admiration and excellency of vertue; in which kind of superiority the Lord Christ would his Apostles and Ministers to go before all Kings and Emperours in the whole world.

After this, in prosecuting the Argument of Peters Confession, he argueth thus and saith; that as flesh and blood did not reveal to Peter that Confession, so neither was that Prerogative given to the flesh and blood of Peter, but to the better part, that is, to the spirit of Peter, which is to mean, in respect of the spiritual Confession of Peter, and not in respect of any carnal place or person, &c.

Item, If the Scholars ought not to be above the Master, how then could either Peter take that upon him, which Christ his Master so constantly did refuse? Or how can the Bishop of Rome now claim that by Succession, whereof no example is to be found neither in the Dead, or his Predecessor before him? for so we read in Eusebius, both of Peter, James, and John, that they did arrogate no such Primacy unto them, but were content that James surnamed Justus should be the Bishop of the Apostles.

And as for the name and signification of the word Primacy, i. Primacy, if it be taken for the first nomination, or the first place given, so he granteth that Peter had the preferment of the first name and place in the order of the Apostles; but it followeth not, that with this Primacy he had also a Kingdom given. And though he were bid of the Lord to confirm his Brethren, yet was he not bid to exercise an Impery upon his Brethren, for so were they not his Brethren but his Subjects.

*weakest with that the Pope were Peters Successor.*

*Argument: The Prerogative was given to him which confessed, Flesh and Blood in Peter did not confess Christ. Ergo the Prerogative was not given to the Flesh and Blood of Peter.*

*Primacy or Primacy what it signifieth:*

*He saith, Confirm thy Brethren, but not thy Subjects.*

*Primus Primatus, i. Primacy*  
meaneth as  
much as the  
first standing  
in Vocation,  
and is the  
name of Ver-  
tue and not of  
Power.

That Peter was Primus, that is, first in order in the num-  
ber of those which composed Christ, it is not to be denied,  
for first he conceived, and he taught the people, first he stood  
in defence of the Church, and was the first and chief Apo-  
stle among them; but yet that sheweth not that he should  
therefore have a general Primacy and Rule over all  
other Princes and Prelates of the Church, no more than  
Apelles, because he is noted the first and chief of all Paint-  
ers, therefore ought to bear rule over all Painters; or be-  
cause the universality of Paris is subordinate for the first and  
chief of other Universities, shall therefore the French King  
and all other Princes, in their public Administration  
wherein they are set of God, become Subjects and Under-  
lings to that University?

Thus after many other reasons and persuasions contain-  
ed in the said Book De obedientia, (for I do but superficially  
skim over the top onely of his Probations and Arguments)  
finally in the end of his Peroration he considereth the  
whole summe of his mind in this effect; first denying that  
the Bishop of Rome had ever any such exten Jurisdiction  
assigned to him absolutely from God, to reign over Kings  
and Princes; for the probation whereof he hath alledged  
sufficiently (as he saith) the examples and doings of Christ  
himself, which ought to be to us all a sufficient Docu-  
ment.

And as concerning the term of Primacy, albeit it be used  
sometimes of the fathers, yet the matter being well con-  
sidered and rightly examined, maketh nothing for the large  
Dominion of the Bishop of Rome, which now he doth  
usurp.

Also as for the Prophecies granted unto Peter, by the  
which Prophecies our Saviour would crown his own  
Church with glory, shewing not the seed and blood of  
Peter, but the faithful testimony of his Confession, all  
this maketh nothing for the Popes purpose.

*Succession of  
Peter.*

1. The word as concerning the Local Succession of Peter,  
the Pope hath nothing thereby to claim. If he will be  
Successor of Peter, he must succeed him in Faith, Doctrine,  
and Conditions; and he is doing the neither well, neither  
yet shall need to need to follow, but shall be punished of  
all good men, according as a good man should be, and that  
much more than he hath a good man worthy require.

*Steph. Wint.  
takes his Vale  
of the Pope,  
but not his  
Ultimum Vale.*

And thus Stephen Winchester, taking his leave, and bid-  
ding the Pope farewell, sheweth with a friendly Urubat-  
ion, bidding him to be well and contented, and not to  
be so obstinately against the truth. The light of the Go-  
spel (saith he) doth sheweth his beams in all mens eyes,  
that the words of the Gospel be known, the mysteries of  
Christ



Christ's Doctrine are opened, both learned and unlearned Men and Women, being English born, do so and perceive that they have nothing to do with Rome, nor with the Bishop of Rome, but that every Prince in his own Dominions is to be taken and accepted as a Vicar of God, and vicegerent of Christ in his own bounds. And therefore seeing this Order is taken of God, and one in the Church should bear the Office of Teaching, another should bear the Office of Ruling, (which Office is only limited to Princes) he exhorteth him to consider the truth, and to follow the same, wherein consisteth our true and special Obedience, &c.

The Office of  
Teaching.  
The Office of  
Ruling.

## A Letter of the University of Cambridge against the Usurped Power of the Bishop of Rome.

U Niverſis Sanctæ Matris Ecclesiæ filiis, ad quos præſentes  
Literæ pervenire ſunt, cœtus omnis regentium & non  
regentium Academiæ Cantabrigienſis, ſalutem, in omnium ſal-  
vatore Jeſu Chriſto.  
Cum de Romani Pontificis poteſtate, &c.

Translated into English thus.

T O all and ſingular Children of the holy Mother Church, to whoſe hands theſe preſents ſhall come, the whole Society of Regents and not Regents of the Univerſity of Cambridge, ſendeth greeting in our Saviour Jeſus Chriſt.

A Letter of  
the Univerſi-  
ty of Can-  
bridge.

Whereas now of late it hath riſen up in queſtion among us concerning the Power of the Biſhop of Rome, which he doth both claim to himſelf by the holy Scripture, over all Provinces and Nations in Chriſtendom, and hath now of long time exerciſed in this Realm of England: And ſo far as our Censure concerning the cauſe is requi- red, to wit, whether the Biſhop of Rome hath any Power or Authority in this Kingdom of England allotted to him by God in the Scripture, more than any other foreign Biſhop, or no? We thought it therefore good reaſon, and our duty for the ſearching out of the verity of the ſaid Queſtion, that we ſhould employ therein our whole endeavour and Study, whereby we might tender and publiſh to the world what our reaſon and censure is touching the premiſes.

For

for therefore we suppose that Universities were first pro-  
posed and instituted of Princes, to the end that both the  
people of Christ might in the Law of God be instructed, and  
also that false Errors (if any did rise) might through the  
vigilant care and industry of learned Divines be discerned,  
extinguished, and utterly rooted out. For the which cause  
we in our Assemblies and Convocations (after our accu-  
stomed manner) resorting and conferring together upon  
the Question aforesaid, and studiously debating and delibe-  
rating with our selves, how and by what order we might  
best proceed for the finding out of the truth of the matter;  
and at length choosing out certain of the best learned Do-  
ctors and Bachelors of Divinity, and other Masters, have  
committed to them in charge, studiously to insearch and  
peruse the places of holy Scripture, by the blessing and  
confering of which places together, they might certify us  
what is to be said to the Question propounded.

The Censure  
of the Uni-  
versity of  
Cambridge  
against the  
Popes Supre-  
macy.

Forasmuch therefore as we having heard and well admi-  
red, and thoroughly discussed in open Disputations, what  
may be said on both parts of the foresaid Question, those  
Reasons and Arguments do appear to us more probable,  
stronger, truer, and more certain, and sounding much more  
near to the pure and native sense of Scripture, which do  
deny the Bishop of Rome to have any such power given  
him of God in the Scripture. By reason and force of which  
Arguments we being persuaded, and conjoyning together  
in one Opinion, have with our selves thus decreed to an-  
swer unto the Question aforesaid, and in these writings  
thus resolutely do answer in the name of the whole Uni-  
versity, and for a Conclusion undoubted do affirm, approve,  
and pronounce, That the Bishop of Rome hath no more  
State, Authority, and Jurisdiction given him of God in  
the Scriptures over this Realm of England, than any  
other external Bishop hath. And in testimony and credence  
of this our Answer and Affirmation, we have caused our  
common Seal to be put to these our foresaid Letters ac-  
cordingly.

The Bishop  
of Rome hath  
no more State  
in England  
than hath any  
other Bishop.

At Cambridge in our Regent House.  
The Bishop of Rome hath no more State in England than hath any other Bishop.

The publick and general Agreement of the whole Clergy of *England*, confirmed and ratified in their own publick Book called *The Bishops Book*, Anno 1534. with the Names of the Witnesses.

**W**E think it convenient, that all Bishops and Preachers shall instruct and teach the People committed unto their spiritual charge, that whereas certain men do imagine and affirm, that Christ should give unto the Bishop of Rome power and authority, not onely to be Head and Governour of all Priests and Bishops in Christs Church, but also to have and occupy the whole Monarchy of the world in his hands, and that he may thereby lawfully depose Kings and Princes from their Realms, Dominions, and Seigniories, and so transfer and give the same to such persons as him liketh, that is utterly false and untrue; for Christ never gave unto S. Peter, or unto any of the Apostles or their Successors, any such Authority. And the Apostles S. Peter and S. Paul do teach and command, that all Christian People, as well Priests and Bishops, as others, should be obedient and subject unto the Princes and Potentates of the world, although they were Infidels.

And as for the Bishop of Rome, it was many hundred years after Christ before he could acquire or get any Primacy or Governance above any other Bishops out of his Province in Italy; since the which time he hath ever usurped more and more. And though some part of his power was given to him by the consent of the Emperours, Kings and Princes, and by the consent also of the Clergy in General Councils assembled, yet surely he attained the most part thereof by marvellous subtilty and craft, and especially by colluding with great Kings and Princes, sometime training them into his Devotion by pretence and colour of Holiness and Sanctimony, and sometime constraining them by force and tyranny. Whereby the said Bishops of Rome aspired and rose at length unto such greatness in Strength and Authority, that they presumed and took upon them to be Heads, and to put Laws by their own Authority, not onely unto all other Bishops within Christendom, but also unto the Emperours, Kings, and other the Princes and Lords of the world, and that under

Testimonies  
out of the Bishops Book  
against the  
Popes Supremacy.

How the Bishop of Rome rose by ambition.

Concilium verum Cartha i-nense cap. 6.



First, the General Council of Nice decreed, that the Patriarchs of Alexandria and Antiochia should have like power over the Countries about those Cities, as the Bishops of Rome had over the Countries about Rome.

In the Council of Milevian it was decreed, that if a Clerk of Africk would appeal out of Africk unto any Bishop beyond the Sea, he should be taken as a person Excommunicate.

In the General Council of Constantinople the first it was likewise decreed, that every Cause between any persons should be determined within the Provinces where the matters did lie; and that no Bishop should exercise any power out of his own Dioecle or Province. And this was also the mind of holy S. Cyprian, and of other holy men of Africa.

To conclude, therefore the Pope hath no such Primacy given him, either by the words of Scripture, or by any General Council, or by common consent of the holy Catholick Church.

the pretence of the Authority committed unto them by the Gospel; wherein the said Bishops of Rome do not onely abuse and pervert the true sense and meaning of Christs word, but they do also cleane contrary to the use and custom of the Primitive Church, and so do manifestly violate as well the holy Canons made in the Church immediately after the time of the Apostles, as also the Decrees and Constitutions made in that behalf by the holy Fathers of the Catholick Church assembled in the first General Councils. And finally, they do transgress their own profession made in their Creation. For all the Bishops of Rome always, when they be consecrated and made Bishops of that See, do make a so-

lemn profession and vow, that they shall inviolably observe and keep all the Ordinances made in the first eight General Councils; among the which it is specially prohibited and enacted, that all Causes shall be finished and determined within the Province where the same begun, and that by the Bishops of the same Province, and that no Bishop shall exercise any Jurisdiction out of his own Province: and divers such other Canons were then made and confirmed by the said Councils to repress and take away out of the Church all such Primacy and Jurisdiction over Kings and Bishops, as the Bishops of Rome pretend now to have over the same. And we find that divers good Fathers, Bishops of Rome, did greatly reprove, yea and abhor (as a thing cleane contrary to the Gospel, and the Decrees of the Church) that any Bishop of Rome, or elsewhere, should presume, usurp, or take upon him the Title and Name of Universal Bishop, or of the Head of all Preests, or of the Highest Priest, or any such like Title. For confirmation whereof it is out of all doubt, that there is no mention made neither in Scripture, nor in the writings of any authentical Doctor or Author of the Church, being within the time of the Apostles, that Christ did ever make or institute any distinction or difference to be in the prebeminence of Power, Order, or Jurisdiction, between the Apostles themselves, or between the Bishops themselves, but that they were all equal in Power, Order, Authority, and Jurisdiction. And that there is now, and since the time of the Apostles, any such diversity or difference among the Bishops, it was devised by the ancient Fathers

Gregorius l. 4.  
Epistolarum  
in lictione 13.  
Epist. 13.

thers of the Primitive Church, for the conseruation of good order and unity of the Catholick Church, and that either by the consent and authority, or else at the least by the permission and sufferance of the princes and Cibil Powers for the time ruling, &c.

And shortly after followeth, And for the better confirmation of this part, we think it also convenient that all Bishops and Preachers shall instruct and teach the people committed unto their spiritual charge, that Christ did by expresse words prohibit, that none of his Apostles, nor any of their Successors, should, under the pretence of the Authority given unto them by Christ, take upon them the Authority of the Sword; that is to say, the Authority of Kings, or of any Cibil Power in this world, yea or any Authority to make Lawes or Ordinances in causes appertaining unto Cibil Powers. Truth it is, the Priests and Bishops may execute all such Temporal Power and Jurisdiction, as is committed unto them by the Ordinance and Authority of Kings, or other Cibil Powers, and by the consent of the people, (as Officers and Ministers under the said Kings and Powers) so long as it shall please the said Kings and People to permit and suffer them so to use and execute the same. Notwithstanding if any Bishop, of what estate or dignity soever he be, be he Bishop of Rome, or of any other City, Province, or Diocese, do presume to take upon him Authority or Jurisdiction in causes or matters which appertain unto Kings, and the cibil powers and their Courts, and will maintain or think that he may so do by the Authority of Christ and his Gospel, although the Kings and Princes would not permit and suffer him so to do; no doubt that Bishop is not worthy to be called a Bishop, but rather a Tyrant, and as Usurper of other mens rights contrary to the Law of God, and is worthy to be reputed none otherwise than he that goeth about to subvert the Kingdom of Christ. For the Kingdom of Christ in his Church is a spiritual, and not a carnal Kingdom of the world; that is to say, the very Kingdom that Christ by himself or by his Apostles and Disciples sought here in this world, was to bring all Nations from the carnal Kingdom of the Prince of darkness unto the light of his spiritual Kingdom, and so himself to reign in the hearts of the people by grace, faith, hope, and charity. And therefore sith Christ did never seek nor exercise any worldly Kingdom or Dominion in this world, but rather refusing and flying from the same, did leave the said worldly Governance of Kingdoms, Realms, and Nations, to be governed by Princes and Potentates, (in like manner as he did find them) and commanded also his Apostles and Disciples to do the  
sem.

The Bishop of Rome judged to be a Tyrant and Usurper.

semblable, as it was said before; whatsoever Priest or Bishop will arrogate or presume to take upon him any such Authority, and will pretend the Authority of the Gospel for his defence therein; he doth nothing else but (in a manner as you would say) crowneth Christ again with a Crown of Thorn, and traducth and bringeth him forth again with his Mantle of Purple upon his back, to be mocked and scorned of the world, as the Jews did to their own damnation.

This Doctrine was subscribed and allowed by the witnesses and testimony of these Bishops and other Learned Men, whose Names hereunder follow, as appeareth in the Bishops Book before named.

T E S T E S.

Testimonies  
of Bishops  
and Doctors  
of England  
against the  
Pope.

Thomas Cantuariensis	Edmundus Bonner Archidia-
Edouardus Eboracensis	con. Leicester.
Johannes Londonensis	Guilielmus Skippe Archidia-
Cuthbertus Dunelmensis	con. Dorset.
Stephanus Wintoniensis	Nicolaus Heth Archidiacon.
Robertus Carliolensis	Stafford.
Johannes Exoniensis	Cuthbertus Marshall Archidia-
Johannes Lincolnensis	con. Nottingham.
Johannes Bathoniensis	Richardus Curten Archidia-
Rolandus Covenr. & Lichfield.	con. Oxon.
Thomas E. iensis	Guilielmus Glife
Nicolaus Sarum	Gallfridus Dounes
Johannes Bangor.	Robertus Oking
Edouardus Herefordiensis	Radulphus Bradford
Hugo Wigorniensis	Richardus Smith
Johannes Rossensis	Simon Matthew
Richardus Cicestrensis	Johannes Pin
Guilielmus Menevensis	Guilielmus Buckmaster
Robertus Allavenfis	Guilielmus May
Robertus Landavenfis	Nicolaus Wotton
Guilielmus Norwicensis	Richardus Cox
Richardus Wolman Archidia-	Johannes Edmunds
con. Sudbur.	Thomas Robertson
Guilielmus Knight Archidia-	Johannes Baker
con. Richmond.	Thomas Barrer
Johannes Bell Archidiacon.	Johannes Hafe
Gloucester.	Johannes Tyson.

These were Doctors of Divinity and both Laws.



A Protestation in the name of the King, and the whole Council and Clergy of *England*, why they refuse to come to the Popes Council at his call.

Seeing that the Bishop of Rome calleth Learned Men from all parts, conducting them by great rewards, making as many of them Cardinals as he thinketh most in it, and most ready to defend frauds and untruths; we could not but with much anxiety cast with our selves, what so great a preparance of wits should mean. As chance was we guessed even as it followed. We have been so long acquainted with Romish Subtilties and Popish Deceits, that we well and easily judged the Bishop of Rome to intend an Assembly of his Adherents, and men sworn to think all his Licks to be Laws; we were not deceived. Paul the Bishop of Rome hath called a Council, to the which he knew well either few or none of the Christian Princes could come; both the time that he indicated it, and also the place where he appointed it to be, might assure him of this. But whither wander not these Popish Bulls? whither wander they not astray? what King is not cited and summoned by a proud Minister and Servant of Kings, to come to bolster up Errors, frauds, Deceits, and Untruths, and to set forth this feigned General Council? for who will not think that Paul the Bishop of Rome goeth sooner about to make men believe that he pretendeth a General Council, than that he desireth one indeed? No, who can less desire it, than they that do despair of their Cause, except they be Judges and give sentence themselves against their Adversaries? We which very sore against our will at any time leave off the procurement of the Realm any common weal, need neither to come our selves, nor yet to send any Procurators thither, no nor yet to make our Excuse for either of both. for who can accuse us that we come not at his call, which hath no Authority to call us?

But for a season let us (as a sort of Blindlings do) grant that he may call us, and that he hath Authority so to do; yet (we pray you) may not all men see, what availeth it to come to this Council, where ye shall have no place except ye be known both willing to oppress truth, and also ready to confirm and stablish Errors? Do not all men perceive as well as we, with what integrity, fidelity, and religion,

The Kings Protestation why he sends not to the Popes Council.

The Popes craft espied.

The King not bound to come at the Popes call.

Who be they that have place in the Popes Council.

The place of  
the Council  
not indiffer-  
ent.

No reason  
that the Pope  
should be  
Judge in his  
own cause.

The Bishop of  
Rom. in learn-  
ing and life  
far under  
other Bishops.

Paul the Pope  
proleth for  
his own pro-  
fit.

England ta-  
ken her leave  
of the Pope  
for ever.

England refu-  
seth the Popes  
Merchandise.

these men go about to discuss matters in controverſie, that take them in hand in ſo troubleſome a time as this is? Is it not plain what fruit the Common weal of Chriſtendom may looke for there, whereas Mantua is choſen the place to keepe his Council in? As there any Prince not being of Italy, yet is there any of Italy, Prince or other diſſenting from the Pope, that dareth come to this Aſſembly and to this place? If there come none that dare ſpeak for trodden truth, none that will venture his life, is it marvell if the Biſhop of Rome being Judge, no man repining, no man gainsaying, the Defenders of the Papacy obtain that Popiſh Authority, now quailing and almoſt fallen, to be ſet up again.

Is this the way to help things afflicted? to redreſſe troubled Religion? to liſt up oppreſſed truth? Shall men this way know whether the Roman Biſhops (which in very deed are, if ye looke upon either their Doctrine or Life, far under other Biſhops) ought to be made like their fellows, that is, to be Paſtors in their own Dioceſe, and ſo to uſe no other power; or elſe whether they may make Lawes, not onely unto other Biſhops, but alſo to Kings and Emperours? A boldneſſe, met to be beaten down with force, and not not to be convinced with Arguments. Can either Paul that now Lordeth, or any of his, earneſtly go about (if they alone, or at the leaſt without any Adverſary, be thus in a corner aſſembled together) to heal the Sickneſſes, to take away the Errors, to pluck down the Abuses that now are crept into the Church, and there be bolstered up by ſuch Councils as now is like to be at Mantua?

Is it very like that theſe, which prole for nothing but profit, will right gladly pull down all ſuch things as their forefathers made, onely for the increaſe of Money? Where- as their forefathers, when their Honour, Power, and Pri- macy was called into queſtion, would either in deſpight of Gods Law maintain their Dignity, or (to ſay better) their intolerable Pride? Is it like that theſe will not tread in their ſteps, and make naughty new Canons, whereby they may defend old evil Decrees? Howbeit, what need we to care either what they have done, or what they intend to do hereafter, ſo much as England hath taken her leave of Popiſh Traffes for ever, never to be deluded with them here- after? Roman Biſhops have nothing to do with Engliſh People; the one doth not traffick with the other, at leaſt though they will have to do with us, yet we will none of their merchandiſe, none of their ſtuff, we will receive them of our council no more. We have ſought our hurt, and bought our loſſe a great while too long. Surely their De- crees, either touching things let up or put down, ſhall have

none other place with us than all Bishops Decrees have, that is, if we like them we admit them, if we do not we refuse them. But lest peradventure men shall think us to follow our senses too much, and that we moved by small or no just causes, forsake the Authority, Censures, Decrees, and Popish Counsels, we thought it best here to shew our mind to the whole world. Wherefore we protest before God and all men, that we embrace, profess, and will ever so do, the right and holy Doctrine of Christ. All the Articles of his Faith, no jot omitted, be all so dear unto us, that we should much sooner stand in jeopardy of our Realm, than to see any point of Christs Religion in jeopardy with us. We protest that we never went from the unity of his Faith, neither that we will depart an inch from it. No, we will much sooner lose our Lives, than any Article of our Belief shall decay in England. We which in all this cause seek nothing but the glory of God, the profit and quietness of the world, protest that we can suffer Deceivers no longer. We never refused to come to a General Council; no, we promise all our labour, study, and fidelity, to the setting up of trodden Truth and troubled Religion in their place again, and to do all that shall lie in us to finish such Controversies as have a great while too long bered Christendom. Onely we will all Christian men be admonished, that we can suffer no longer that they be esteemed willing to take away Errors, which indeed by all the ways their wits will serve them go about this alone, that no man under pain of Death may speak against any Error or Abuse.

We would have a Council, we desire it, yea and crave nothing so oft of God as that we may have one. But yet we will that it be such as Christian men ought to have, that is, frank and free, where every man without fear may say his mind. We desire that it be an holy Council, where every man may go about to set up Godliness, and not apply all their study to oppressing of Truth. We will it be General, that is to say, kept at such time and in such place, that every man which seeketh the glory of God may be present, and there frankly utter his mind. For when it shall seem General, either when no man that dissenteth from the Bishop of Rome is compelled to be from it, or when they that be present are not letted by any just terror to say boldly what they truly think; for who would not gladly come to such a Council, except it be the Pope, his Cardinals, and Popish Bishops? On the other side, who is so foolish, whereas the chief point that is to be handled in this Council is the Popes own Cause, Power, and Primacy, to grant that the Pope should reign, should be Judge, should be President

England goeth not from the unity of Faith although it goeth from the Pope.

The Faith of England Catholick. England ready to send to any General Council where truth may be advanced.

What a true General Council ought to be.

Conditions of a true General Council!



udent of the Council? If he which indeed can never think himself able to defend his Cause before any other Judge, be evermore made his own Judge, and so Controversies not decided, but Errors set up, what can be devised in the Commonwealth of Christendom more hurtful to the truth than General Councils?

The Pope would be Judge in his own cause.

The Pope hath no power to summon Councils.

And here to touch somewhat their impudent Arrogancy; By what Law, Power, or honest Title take they upon them to call Kings, to summon Princes to appear, where their Bulls command them? In time past all Councils were appointed by the Authority, Consent, and Commandment of the Emperour, Kings, and Princes; why now taketh the Bishop of Rome this upon him? Some will say, It is more likely that Bishops will more tender the cause of Religion, gladlier have Errors taken away, than Emperours, Kings, and Princes. The world hath good experience of them, and every man saith how faithfully they have handled religious matters. Is there any man that doth not see how vertuously Paul now goeth about by this occasion to set up his Tyranny again? Is it not like that he that chooseth such a time as this is to keep a Council, much intendeth the redress of things that now are amiss, that he seeketh the restoring of Religion, that now calleth a Council, the Emperour and the French King, two Princes of great power, so bent to wars that neither they, nor any other Christian Prince can, in a manner do any thing but look for the end of this long war? Go t o, go t o, Bishop of Rome, occasion long wish'd for offereth her self unto you; take her, she openeth a window for your frauds to creep in at: call your Cardinals, your own Creatures, shew them that this is a jolly time to deceive Princes in.

The Pope how he can watch his time.

O fools! O wicked men! may we not justly so call you? Are ye not fools, which being long suspected not onely of Princes, but of all Christian People in a manner, that in no case you could be brought to a General Council, plainly shew the whole world, that by these your Conciliables, your Buttermutter in corners, you take away all hope of lawful Catholick and General Council? Are you not wicked which so hate Truth, that except she be utterly banished ye will never cease to ber her? The living God is alive, neither Truth his Dearling (he being alive) can be called to so great shame, contumely, and injury; or if it may be called to all these, yet can it come to none of them. Who is he that grievously lamenteth not men to be of such shameful boldness, to shew apertly that they be Enemies unto Christ himself? On the other side, who will not be glad to see such men as foolish as they be wicked? The world is not now in a light suspicion, as it hath been hitherto,

Truth may be pressed it cannot be oppressed.

The Pope Enemy to Christ.

therto, that you intend no reformation of Errors, but ebery man saith before his eyes your deceits, your wicked minds, your immortal hatred that ye bear against the Truth. Every man saith how many miserable Tragedies your pretence of an Unity and Concord hath brought into Christendom. They see your fair face of Peace hath served Sedition, and troubled almost all Christian Realms. They see ye never oppugn Religion more, than when ye will see most to defend it. They be sorry to see that great Whits a long season have spent their whole strength in defence of Deceits, Reason to put his whole power to the promoting of Pride and Ungodliness, Vertues to serve Vices, Holiness to be slave to Hypocrisie, Prudence to Subtilty, Justice to Tyranny. They be glad that Scripture now fighteth for it self, and not against it self. They be glad that God is not compelled to be against God, Christ against Christ. They be glad that Subtilty hath done no more hurt to Religion in time past, than now Constancy doth do good to Truth. They see the Marks that ye have set at in all your Councils past, to be Lucre, Money, Gains; they see you sought your Profit, yea though it were joyn'd with the Slaughter of Truth. They see ye would ever that sooner injury should be done to the Gospel, than that your Authority, that is to say, arrogant Impudency should in any point be diminished.

The Popes  
hatred against  
the truth.

The Pope  
troubler of all  
Christian  
Realms.

The Popes  
marks where-  
at he shoot-  
eth.

And we pray you, what may Paul the Bishop of Rome see now to go about, which seeing all Princes occupied in great affairs, would steal (as he calleth it) a General Council? What other thing, than hereby to have some excuse to refuse a General Council hereafter, when time and place much better for the handling of matters of Religion shall be given unto Princes of Christendom? He will think he may then do as Princes now do; he will think it lawful not to come then, because Princes now come not. We pray God that we ever brawl not one with another in Religion; and whereas Dissention is amongst us, yet for our parts we do say, that we as much as men may, defend the better part, and be in the right way. We pray God that the world may enjoy peace and tranquillity, and that then we may have both time and place to settle Religion. For except first Princes agree, and so (war laid aside) seek peace, he loseth his labour that seeketh a General Council. If the Bishop of Rome may keep his Council while the y thus be together, will not there be made many pretty Decrees? If they which would come if they had leisure be absent, and we which (though we safely might come) will not lose any part of our right, trow you in all our absence that the Bishop of Rome will not handle his Profit and Primacy well?

The Popes  
craft in steal-  
ing a General  
Council.

H

Paul

The time and  
place precat-  
ly picked of  
the Pope.

What an He-  
retick is  
among the  
Papists.

The way to  
Mantua long  
and danger-  
ous.

The falshood  
of Popes no  
new thing.

The hatred  
of the Pope  
against Eng-  
land.

Paul, how can any of ours not refuse to come to Mantua, through so many perils, a City so far yet from England, so nigh your friends, kinsmen, and Adherents? Is he not unworthy of Life, that where he may tarry at home, will pass through so many Jeopardies of Life? Can he which cometh to Cremona, a City not far from Mantua, be safe if he be taken not to be the Bishop of Romes friend, that is, (as the common sort of deceived people doth interpret) an Heretick? And if there come to Mantua such a number as would furnish a General Council, may not Mantua seem too little to receive so many Guests? But these two together, all the way from England to Mantua is full of just perils, and yet if ye escape all those, the very place where the Council is kept is more to be suspected than all the way. Do ye not know all Civil Laws to compel no man to come to any place, where he shall be in jeopardy of his Life all the way? We have no safe conduct to pass and return by the Dominions of other Princes. And if we had a safe conduct, yet should not we be charged with rashness, that where just terror might have dissuaded us from such a journey, we committed our selves to such perils? Surely he that (the time being as it is, things standing as they do) will go from England to Mantua, may be careless if he lack not wit: sure of his arrival or return from thence he cannot be. For who doth not know how oft the Bishops of Rome have plaid false parts with them that in such matters have trusted to their safe conduct? How oft have they caused by their Perfidie such men to be slain, as they have promised by their faith before, that they should both come safe and go safe? These be no news, Popes to be false, Popes to keep no promise neither with God nor Man; Popes contrary to their oaths, to defile their cruel hands with honest mens blood. But we tarry too long in things that as well touch all men as us.

We will (these now laid apart) turn our Oration unto such things as privately touch both us King Henry the Eighth, and all Englishmen. Is it unknown to any man what mind Paul the Bishop of Rome beareth to us King Henry the Eighth, to us his Nobility, to us his Graces Bishops, and to us all his Graces Subjects, for the pulling down of his usurped Power and proud Primacy, for expelling of his usurped Jurisdiction, and for deliv'ring of our Realm from his grievous bondage and pollage? Who seeth not him even enflamed with hatred against us, and the flames to be much greater than he can now keep them in? He is an open Enemy, he dissembleth no longer, proposing all men by all the means that he can, to endamage us and our Country. These three years he hath been oc-

cupied



cupied in no one thing so much, as how he might stir up the Commons of England, and corrupting some with Money, some with Pignities. We let pass what Letters he hath written to Christian Princes; with how great fervent study he hath exhorted them to set upon us. The good Vicar of Christ by his doing sheweth how he understands the words of Christ; he thinketh he playeth Christ's part well, when he may say as Christ did, Non veni pacem mittere in terram; sed gladium; I come not to make peace in earth, but to send swords about: and not such swords as Christ would his to be armed withall, but such as cruel Vanquellers abuse in the slaughter of their Neighbours. We marvel little though they ver'd other Princes oft, seeing they recompence our labour shewed to them with contumelies, our benefits with injuries.

The Pope bringeth not peace but the sword to the earth, other wise than Christ did.

We will not rehearse here how many our Benefits bestowed upon Roman Bishops he lost; God be with such ungrate Charles, unworthy to be numbered amongst men; Certes such that a man may well doubt whether God or Man hath better cause to hate them. But that we have learned to owe good will even to them that immortally hate us, what could we wish them so evil but they have deserved much worse? We wish them this hurt alone, that God send them a better mind. God be thanked we have made all their seditious intents sooner to shew their great malice towards us, than to do us much hurt; yea, they have well taught us evermore to take good heed to our Enemies. Undoubtedly it were good going to Mantua, and to leave their wheelps among the Lambs of our flock. When we be weary of our wealth, we will even do them as they would have us now do. No, no, as long as we shall see his heart so good towards us, we trust upon his warning we shall well provide to withstand his cruel malice. No let him now spend his deceits, when they can hurt none but such as would deceive and are deceived.

Benefits cast away upon the Pope.

They have by sundry ways made us privy how much we be bound to them. It went nigh their hearts to see the judgment of July, of Clement the seventh, of Paul the third, nothing to be regarded with us. They be afraid if we should sustain no hurt, because we justly rejected their Primacy, that other Princes would begin to do likewise, and to shake from their shoulders the heavy burthens that they so long have born, against Scripture, all right and reason. They be sorry to see the way stopped, that now their Tyranny, Avarice, and Pride can have no passage into England, which was wont to walk, to triumph, to toils, to trouble all men. They can scarce suffer Privileges, that is to say, Licence to spoil our Citizens, given them

The Popes Curses not feared in England.

The Popes  
Trumpery  
dispatched  
out of Eng-  
land.

Gold given  
for Lead.

God grant.

The Popes  
foundation to  
all deceits.

The Pope  
doth a few  
things well,  
that many  
evils may the  
better pro-  
ceed.

The Pope  
ought to be  
called, and  
not to call.

The Pope  
again pro-  
rogues his  
Council.

them by our forefathers, and brought in by errorfull Cu-  
stom, to be taken from them. They think it unlawful,  
that we require things lawful of them that will be under  
no Laws. They think we do them wrong because we will  
not suffer them to do us wrong any longer. They see their  
Merchandize to be banished, to be forbidden; they see that  
we will buy no longer Chalk for Chace. They see that they  
have lost a fair fleece, vengeable sorry that they can dis-  
patch no more Pardons, Dispensations, Cotquots, with  
the rest of their baggage and trumpery. England is no  
more a Babe; there is no man here but now he knoweth  
that they do foolishly that give Gold for Lead, more weight  
of that than they receive of this; they pass not, though  
Peter and Pauls faces be graben in the Lead to make fools  
sain. No, we be sorry that they should abuse holy Saints  
Visages to the beguiling of the world.

Surely, except God take away our right wits, not one-  
ly his Authority shall be driven out for ever, but his  
Name also shall be forgotten in England. We will from  
henceforth ask counsel from him and his when we list to  
be deceived, when we covet to be in error, when we desire to  
offend God, Truth and Honesty. If a man may guess  
the whole work by the foundation, where Deceits begin-  
neth the work, can any other than Deceits be builded up-  
on this foundation? What can you look for in this Man-  
tuan Council, other than the oppression of Truth and true  
Religion? If there be any thing well done, think as eve-  
ry man doth, Bishops of Rome to be accustomed to do a few  
things well, that many evil may the better be taken at  
their hands. They when they list can yield some part of  
their right; they are content that some of their Decrees,  
some of their Errors and Abuses be reprehended, but they  
are never more to be feared than when they shew them-  
selves most gentle. For if they grant a few they ask ma-  
ny, if they leave a little they will be sure of a great deal.  
Scarce a man may know how to handle himself, that he  
take no hurt at their hands, yea when they bless him;  
which seldom do good but for an intent to do evil. Cer-  
tainly, come who so will to these Shops of Deceits, to  
these fairs of frauds, we will lose no part of our right in  
coming at his call, that ought to be called and not to call.  
We will neither come at Mantua, nor send thither for this  
matter, &c.

And so the King proceeding in the said his Protestation  
declareth moreover, how the Pope after he had summoned  
his Council first to be kept at Mantua, the thre and twen-  
tieth day of May, An. 1537, shortly after directed out ano-  
ther Bull to prorogate the same Council to the moneth of  
June.

November, pretending for his excuse that the Duke of Mantua would not suffer him to keep any Council there, unless he maintained a number of Warriours for defence of the Town. And therefore in his later Bull he progueth this Assembly, commanding Patriarchs, Archbishops, Bishops, Abbats, and other of the Spirituality, by the vertue of Obedience, and under pain of Cursing, to be present, but sheweth no place at all where he would be, nor whither they should come. And in very deed no great matter though no place were named; for as good a Council no where to be called, as where it could not be; and as well no place served him that intended no Council, as all places. And to say truth, much better no place to be named, than to name such as he purposed not to come to; for so should he break no promise which maketh none. And so going forward in his Oration, toward the later end he thus inferreth by his words of Protestation, saying:

No, we will the Pope and his Adherents to understand that which we have oft said, and now say, and ever will say. He nor his hath no Authority nor Jurisdiction in England; we give him no more than he hath, that is neber a deal. That which he hath usurped against Gods Law, and extorted by violence, we by good right take from him again. But he and his will say, we gave them a Primacy. We bear them well, we gave it you indeed; if you have Authority upon us as long as our Consent giveth it you, and you evermore will make your plea upon our Consent, then let it have even an end where it began; we consent no longer, your Authority must needs be gone. If we being deceived by false pretence of evil-alleged Scriptures, gave to you that ye ought to have refused, why may we not, our Error now perceived, and your Deceit espied, take it again? We Princes wrote our selves to be inferiour to Popes; as long as we thought so we obeyed them as our Superiours. Now we write not as we did, and therefore they have no great cause to marvel, if we hereafter do not as we did; both the Laws Civil, and also the Laws of God, be on our side. For a freeman born doth not lose his Liberty, no nor hurt the plea of his Liberty, though he write himself a Bondman.

Princes as they gave the Pope Primacy, so they take it from him again.

Again, if they lean to Custom, we send them to S. Cy. Custom. prian, which saith, That Custom, if Truth be not joyned with it, is nothing but Erroris verustas, that is, an old Error. Christ said, Ego sum via, veritas, & vita; I am the way, the truth, and the life: he neber said, Ego sum consuetudo, I am the Custom. Wherefore seeing Custom serveth you on the one side, and Scripture us on the other, are ye able to match us? In how many places doth

I

Christ



The Popes  
Title and his  
Dignity agree  
not together.

Best that eve-  
ry Prince re-  
form his own  
Realm, and  
tarry not for  
General  
Councils.

Christ monish you to seek no Primacy, to prefer your selves before nobody, no to be obedient unto all Creatures: Your old Title *Servus Servorum* evil agreeth your new forged Dignity. But we will not tarry in matters so plain; we onely desire God, that Caesar, and other Christian Princes, would agree upon some holy Council, where truth may be tried, and Religion set up, which hath been hurt by nothing so sore, as by general not General Councils. Errors and Abuses grow too fast; *Erudimini qui iudicatis terram*, Get you Learning you that judge the earth; and excogitate some Remedy for these so many Diseases of the sick Church. They that be wisest do despair of a General Council; wherefore we think it now best that every Prince call a Council Provincial, and every Prince to redress his own Realm. We make all men pry by what we think best to be done for the redress of Religion: if they like it, we doubt not but they will follow it, or some other better. Our trust is, that all Princes will so handle themselves in this behalf, that Princes may enjoy their own, and Priests of Rome content themselves with that they ought to have. Princes as we trust will no longer nourish wolves whelps, they will subscribe no more to Popish Pride, to the Papacy, &c.

Favour our doings, O Christian Princes, your Honour and ancient Majesty is restored. Remember there is nothing peetaining so much to a Princes Honour, as to set forth Truth, and to help Religion. Take you heed that their Deceits work not more mischief than your Vertue can do good, and eberlasting war we would all Princes had with this Papacy. As for their Decrees, so hearken to them, that if in this Mantuan Assembly things be well done ye take them, but not as authorized by them, but that Truth, and things that maintain Religion, are to be taken at all mens hands. And even as we will admit things well made, so if there be any thing determined in prejudice of Truth, for the maintainance of their evil grounded Primacy, or that may hurt the Authority of Kings, we protest unto the whole world, that we neither allow it, nor will at any time allow it.

Ye have, Christian Readers, our mind concerning the General Council; we think you all see that Paul and his Cardinals, Bishops, Abbats, Monks, Friars, with the rest of the Rabblement, do nothing less intend, than the Knowledge of Truth. Ye see this is no time meet, Mantua no place meet for a General Council; and though they were both meet, yet except some other call this Council, you see that we neither need to come nor to send. You have heard how every Prince in his own Realm may quiet things

things amiss. If there be any of you that can shew us a better way, we promise with all our hearty desire to do that that shall be thought best for the settling of Religion, and that we will leave our own Advices if any man shew us better. Which mind of ours we most heartily pray God that gave it us, not onely to increase in us, but also to send it unto all Christian Princes, all Christian Prelats, and all Christian People.

## Injunctions given by King *Henry VIII.* to the Clergy of his Realm.

**I**n the Name of God, Amen. In the Year of our Lord God 1536, and of the most Noble Reign of our Sovereign Lord Henry VIII. King of England and of France, Defender of the Faith, Lord of Ireland, and in the earth Supreme Head of the Church of England, the twenty eighth, &c.

¶ Thomas Cromwell Knight, Lord Cromwell, Keeper of the Pryvy Seal of our said Sovereign Lord the King, and Vicegerent to the same; for and concerning all his Jurisdiction Ecclesiastical within this Realm, to the glory of Almighty God, to the Kings Highness Honour, the publick weal of this Realm, and increase of Vertue in the same, have appointed and assigned these Injunctions ensuing, to be kept and observed of the Dean, Parsons, Vicars, Curats, and Stipendaries, resident or having Cure of Souls, or any other Spiritual Administration within this Deanry, under the Pains hereafter limited and appointed.

**T**he first is, that the Dean, Parsons, Vicars, and other having Cure of Souls any where within this Deanry, shall faithfully keep and observe, and as far as in them may lie, shall cause to be kept and observed of all other, all and singular Laws and Statutes of this Realm, made for the abolishing and extirpation of the Bishop of Romes pretended and usurped power and Jurisdiction within this Realm, and for the establishment and confirmation of the Kings Authority and Jurisdiction within the same, as of the Supreme Head of the Church of England, and shall to the uttermost of their Wit, Knowledge, and

Confirmation  
of the Kings  
Supremacy.

Against the  
Popes Pri-  
macy.

and Learning purely, sincerely, and without any colour or dissimulation, declare, manifest, and open, by the space of one quarter of a year now next ensuing, once every Sunday, and after at the least twice every quarter of a year, in their Sermons and other Collations, that the Bishop of Rome usurped Power and Jurisdiction, having no establishment nor ground by the Law of God, was for most just causes taken away and abolished, and that therefore they owe unto him no manner of Obedience or Subjection, and that the Kings Power is within his Dominion the highest Potentate and Power under God, to whom all men within the same Dominion, by Gods commandment owe most Loyalty and Obedience, afore and above all other Potentates in earth.

Item, Whereas certain Articles were lately devised and put forth by the Kings Highness Authority, and condescended unto by the Prelats and Clergy of this his Realm in Convocation, (whereof part were necessary to be holden and believed for our Salvation, and the other part do concern and touch certain laudable Ceremonies, Rights, and Usages of the Church, meet and convenient to be kept and used for a decent and politick order in the same) the said Dean, Parsons, Vicars, and other Curats, shall so open and declare, in their Sermons and other Collations, the said Articles unto them that be under their Cure, that they may plainly know and discern which of them be necessary to be believed and observed for their Salvation, and which be not necessary, but onely do concern the decent and politick order of the said Church, according to such commandment and admonition as hath been given unto them heretofore by the Authority of the Kings Highness in that behalf.

The Kings Ar-  
ticles to be  
read to the  
people.

Moreover, that they shall declare unto all such as be under their Cure, the Articles likewise devised, put forth, and authorized of late, for and concerning the abrogating of certain superstitious Holydays, according to the effect and purport of the same Articles, and persuade their parishioners to keep and observe the same inviolably, as things wholesome, provided, decreed, and established by the common Consent and publick Authority, for the Commonwealths commodity and profit of all this Realm.

Images abo-  
lished.

Besides this, to the intent that all Superstition and Hypocrisie crept into divers mens hearts may banish away, they shall not set forth or extoll any Images, Reliques, or Miracles, for any superstition or lucre, nor allure the people



ple by any intreatments to Pilgrimages of any Saints, otherwise than is permitted in the Articles lately put forth by the Authority of the Kings Majesty, and condescended unto by the Prelats and Clergy of this his Realm in Convocation, as though it were proper or peculiar to that Saint to give this Commodity or that; seeing all Goodness, Health, and Grace, ought to be both looked and asked for onely of God, as of the very Author of the same, and of none other, for without him it cannot be given; but they shall exhort as well their Parishioners as other Pilgrims, that they do rather apply themselves to the keeping of Gods Commandments, and the fulfilling of his works of Charity; persuading them that they shall please God more by the true exercise of their bodily Labour, Travail, or Occupation, and providing for their families, than if they went about to the said Pilgrimages; and it shall profit more their Soules health, if they do bestow that on the poor and needy, which they would have bestowed upon the said Images or Reliques.

Pilgrimages  
forbidden.

Also in the same their Sermons and other Collations, the Parsons, Vicars, and other Curates aforesaid, shall diligently admonish the fathers and Mothers, Masters and Governours of Youth, being within their Cure, to teach or cause to be taught their Children and Servants, even from their Infancy, the Pater noster, the Articles of our faith, and the Ten Commandments in their Mother Tongue, and the same so taught shall cause the said Youth oft to repeat and understand. And to the intent this may be the more easily done, the said Curats shall in their Sermons deliberately and plainly recite of the said Pater noster, Articles, or Commandments, one Clause or Article one day, and another another day, till the whole be taught and learned by little and little, and shall deliver the same in writing, or shew where printed Books containing the same be to be sold to them that can read, or will desire the same, and thereto that the said fathers and Mothers, Masters and Governours, do bestow their Children and Servants, even from their Childhood, either to Learning or to some honest Exercise, Occupation, or Husbandry; exhorting, counselling, and by all the ways and means they may, as well in their said Sermons and Collations, as otherwise, the said fathers, Mothers, Masters, and other Governours, being under their cure and charge, diligently to provide and foresee, that the said Youth be in so manner well kept or brought up in idleness, lest at any time afterwards they be driven, for lack of some Mystery or Occupation to live by, to fall to begging, stealing, or some other

Prayers in  
the Mother  
Tongue.

For bringing  
up of Youth  
in some Art  
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on.

unthriftiness; forasmuch as we may daily see, through sloth and idleness divers valiant men fall, some to begging, some to theft and murder, which after brought to calamity and misery, impute a great part thereof to their friends and Governours, which suffered them to be brought up so idly in their youth; where if they had been brought up and educated in some good Literature, Occupation or Mystry, they should being Rulers of their own families have profited as well themselves as divers other persons, to the great commodity and ornament of the Common weal.

Placing of  
good Vicars  
and Curats.

Also that the said Parsons, Vicars, and other Curats, shall diligently provide, that the Sacraments and Sacramentals be duly and reverently ministered in their Parishes. And if at any time it happen them, either in any of the cases expressed in the Statutes of this Realm, or of special Licence given by the Kings Majesty, to be absent from their Benefices, they shall leave their Cure not to a rude and unlearned person, but to an honest, well learned, and expert Curat, that may teach the rude and unlearned of their Cure wholesome Doctrine, and reduce them to the right way, that they do not erre; and always let them see, that neither they nor their Vicars, do seek more their own profit, promotion, or advantage, than the profit of the Souls that they have under their Cure, or the glory of God.

Every Parish  
to provide  
a Bible in  
English.

Item, that every Parson or Proprietary of any Parish Church within this Realm, shall on this side the feast of S. Peter ad vincula next coming, provide a Book of the whole Bible both in Latin and also in English; and lay the same in the Churche, for every man that will to look and read thereon; and shall discourage no man from the reading of any part of the Bible, either in Latin or English, but rather to comfort, exhort, and move every man to read the same as the very Word of God, and the spiritual food of many Soul, whereby they may the better know their Duties to God, to their Sovereign Lord the King, and their Neighbour; ever gently and charitably exhorting them, that using a sober and modest behaviour in the reading and inquisition of the true sense of the same, they do in no wise strive or eagerly contend of strive one with another about the same, but refer the declaration of those places that be in controverisie, to the judgment of those that be better learned.

Priests not to  
haunt Ale-  
houses.

Also the said Dean, Parsons, Vicars, Curats, and other Priests, shall in no wise at any unlawful time, nor for any



any other cause than for their honest necessity, haunt or resort to any Taverns or Alehouses, and after their Dinner and Supper they shall not give themselves to drinking or riot, spending their time idly by day or by night, at Tables or Games playing, or any other unlawful Game; but at such times as they shall have such leisure, they shall read or hear some what of holy Scripture, or shall occupy themselves with some honest Exercise, and that they always do those things that appertain to good congruence and honesty, with profit of the Commonweal, having always in mind that they ought to excell all other in purity of life, and should be example to all other to live well and Christianly.

Furthermore, because the goods of the Church are called the goods of the Poor, and in these days nothing is less seen than the Poor to be sustained with the same, all Parsons, Vicars, Prebendaries, and other beneficed men within this Deanry, not being resident upon their Benefices, which may dispend yearly twenty pounds or above, either within this Deanry, or elsewhere, shall distribute hereafter yearly amongst their poor Parishioners or other Inhabitants there, in the presence of the Churchwardens, or some other honest men of the Parish, the fortieth part of the fruits and Revenues of their said Benefices, lest they be worthily noted of Ingratitude, which reserving so many parts to themselves, cannot sufficiently impart the fortieth portion thereof amongst the poor people of that Parish that is so fruitful and profitable unto them.

And to the intent that learned men may hereafter spring the more, for the executing of the said premises, every Parson, Vicar, Clerk, or beneficed man within this Deanry, yearly to spend in Benefices or other Promotions of the Church, an hundred pounds, shall give competent Exhibition to one Scholar; and for as many hundred pounds more as he may dispend, so so many Scholars more shall give like Exhibition in the University of Oxford or Cambridge, or some Grammar School; which after they have profited in good Learning, may be Partners of their Patrons Cure and Charge, as well in Preaching, as otherwise in the execution of their Offices, or may when need shall be otherwise profit the Commonwealth with their counsel and wisdom.

Also that all Parsons, Vicars, and Clerks, having Churches, Chapels, or Mansions within this Deanry, shall bestow yearly hereafter upon the same Mansions or Chancels of their Churches being in decay, the fifth part of those



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